

The Baptist Mission And Message To The World

By George W. Truett

(This message was delivered at the closing session of the Baptist World Alliance at Atlanta, Ga. on Sunday afternoon, July 23, 1939. It is slightly condensed.)

As Baptists from around the encircling globe are gathered in the beautiful, forward-looking and nobly hospitable city of Atlanta, in the Sixth Session of the Baptist World Congress, surely gratitude deep and joyful is in all our hearts, when we recall the grace of God bestowed upon our world-wide Baptist fellowship, during the thirty-four years of the life of the Baptist World Alliance.

It is no small matter that these thousands of Baptists have journeyed from near and far, to this World Congress. You have come together in one of the most ominous and epochal hours in the life of the world. Stupendous influences and forces are shaking the world to its very foundations. The deadly menace of materialism casts its baleful shadow throughout all realms, and among all peoples. The outstanding fact of ghastly persecutions, both racial and religious, continues to challenge the whole world with horror, and to make a blot that is an unspeakable disgrace to civilization. Fear seems to have the pass-key to whole nations, as well as to myriads of individuals, whether in palace or cottage. Vast changes are rapidly sweeping the world as swirling ocean currents sweep the seas. These changes are economic and financial, political and governmental, educational and social, moral and religious. The world is still in the dreadful aftermath of the most ghastly and widely desolating war in all the history of mankind. The instability of reconstruction continues to plague the nations, both large and small. Misunderstandings, both national and international, seem relentless in their persistence. Wars and rumors of wars even now are casting their dark shadows across the earth. All these conditions poignantly remind us how desperately we need help above ourselves.

On every hand, the acutely searching question is heard: Have Christians an adequate remedy for the poignantly troubled world situation of today? Is there a Door of Hope in the valley of Achor? Is there any helper anywhere who is able to heal the awful hurts of our wounded, sinning, suffering world? Happy am I to believe that this assembled Congress, with united unflinching conviction would answer "Yes" to such question. We would fervently sing with the poet:

We know of lands that are sunk in shame,
Of hearts that faint and tire;
And we know of a Name, a Name, a Name
That can set such lands on fire.
And there is only one Name that can do it. "Thou shalt call his name Jesus, for he

shall save his people from their sins." An ancient prophet foretold his coming in these words: "For unto us a son is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful Counselor, The mighty God, The everlasting Father, The Prince of Peace."

Here then is the one all-sufficient Mediator between God and man, between man and man, and between nation and nation. He is the Mighty Daysman, the Great Reconciler, the Center of Unity. When men really love Him, they will love one another. He is the outstanding miracle of the ages. The searchlight of criticism has been focused upon Him, both by friends and by foes, for nearly two thousand years, and yet it has failed, through all the centuries, to find in Him one suggestion of sin, one ill-advised word, one selfish deed. He was born in the first century, yet He belongs to all centuries. He was born a Jew, yet He belongs to all races. He was born in Bethlehem, yet He belongs to all countries. His challenging call is alike to Saxon, and Teuton, and Mongolian, and Slav, and Latin, to come penitently to Him for His forgiving grace, and His empowering help. Oh! who would not wish to follow in Christ's train, through all the swift-changing years of time, and then, beyond, throughout the ceaseless cycles of eternity?

Purpose
The question arises: What is the purpose of this Baptist World Congress? What brings together this vast company of Baptists? The general answer is that we come on a mission of fraternity and inspiration. The more definite answer is that we come to get and give renewed emphasis to "THE BAPTIST MESSAGE AND MISSION for the WORLD TODAY."

This congress does well to have as its Motto Text, Paul's positive pronouncement: "For other foundation can no man lay than that is laid, which is Jesus Christ." The first question in the building of any structure relates to its foundation. One is a foolish builder if he fails to look carefully after the soundness and safety of the foundation of his building. There must be a foundation for a building, for a vocation, for a nation, for a life. The abiding strength and real value of any structure will depend ultimately upon its foundations. If the structure be built upon the sand, it is doomed to defeat when comes the storm. Even so, a religious faith must see well to its foundations, or it will fall. Any and every religious denomination should be able and ready to give a clear reason, or reasons, for its distinctive faith. I would here frankly say that for Baptists there is one authoritative and final source of religious truth, and that source is the Bible. Our contention is that God's Will for mankind is fully

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ILLUSTRATION FROM COVER of the July, 1939 "The Teacher" published by the Baptist Sunday School Board. (Used by permission.)

Baptists Through The Ages

By John T. Christian

(This selection is a portion of Chapter I of A History of the Baptists by John T. Christian, published by Broadman Press, 1922. Used by permission. The subheads are ours.)

After our Lord had finished his work on earth, and before he had ascended into glory, he gave to his disciples the following commission: "All authority is given to me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always even unto the end of the world. Amen" (Matthew 28:18-20). Under the terms of this commission Jesus gave to his churches the authority to evangelize the world.

A New Testament Church is a company of baptized believers voluntarily associated together for the maintenance of the ordinances and the spread of the gospel of Jesus Christ. The distinctive characteristics of this church are clearly

marked in the New Testament.

Such a church was a voluntary association and was independent of all other churches. It might be, and probably was, affiliated with other churches in brotherly relations; but it remained independent of all outward control, and was responsible to Christ alone, who was the supreme lawgiver and the source of all authority. Originally the teachers and the people conjointly administered the affairs of the church.

No General Church

In the New Testament sense of the church there can be no such an organization as a National or General Church, covering a large district of country, composed of a number of local organizations. The church, in the Scriptural sense, is always an independent, local organization. Sister churches were "united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution" (Edward Gibbon, The History of the Decline and Fall of the Roman Empire, I, 554, Boston, 1854). Gibbon, always

artistic in the use of material, continues: "Such was the mild and equal constitution by which the Christians were governed for more than a hundred years after the death of the apostles. Every society formed within itself a separate and independent republic; and although the most distant of these little states maintained a mutual, as well as friendly, intercourse of letters and deputations, the Christian world was not yet connected by any supreme or legislative assembly" (Ibid, 558).

The officers of the church were first, pastors, indifferently called elders or bishops, and, secondly, deacons. These were the honorable servants of a free people. The pastors possessed no authority above their brethren, save that by service they purchased to themselves a good degree of glory.

First Church

The first church was organized by Jesus and his apostles; and after the form of this one all other churches should be modeled. The churches so organized are to continue in the world until the kingdoms of this earth shall become the kingdoms of our Lord, even Christ. Prophecy was full of the enduring character of the kingdom of Christ (Daniel 2:44, 45). Jesus maintained a like view of his church and extended the promise to all the ages. He said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). The word church here is doubtless used in its ordinary, literal sense as a local institution; and in the only other passage where it is found in Matthew (18:17) it must be taken with the same signification. The great mass of scholarship supports the contention that this passage refers to the local, visible church of Christ (Meyer, Critical and Exegetical Handbook to the Gospel of Matthew.)

Meaning of Word

The critical meaning of the word does not differ from this (Thayer, Greek-English Lexicon of the New Testament, 197). The word "church" was used by our Lord and the apostles (Continued on page 6)

MISSISSIPPIANS SPEAK-

Why A Baptist?

Why Be A Baptist?

By HOWARD E. SPELL, Dean
Mississippi College, Clinton

Traditionally Baptists have asserted their belief in the authority of the Scriptures. Recognizing that men may differ in their interpretations of certain passages, Baptists have never asserted their complete adherence to the interpretation of some outstanding Baptist leader or teacher. Instead, they have maintained that the Bible is a sufficient guide in faith and practice and that beliefs or creeds are to be examined in the light of the teachings of the Bible itself.

Since the above is true, Baptists have insisted on a principle which is often described as the "priesthood of all believers." Thus they believe that there is no longer a most holy place to which only a few are permitted but that in and through the sacrificial death of Jesus Christ the place of mercy is open to all who accept in faith the sacrifice of Christ. This teaching of God's Word says that each believer has the right of direct access to God pleading no merit for self other than that expressed by the hymn writer when he said, "without one plea but that Thy blood was shed for me."

In the long ago Habakkuk was led to say: "but the just shall live by faith." Baptists have maintained that this idea is at the very foundation of the doctrine of salvation. One of the most important church confessions ever held was that one described in the 15th chapter of Acts. The question discussed there had to do with whether salvation was by faith alone or by faith plus what man could do to or for himself. Those attending that conference believed that salvation was by faith (and thus by grace).

It is axiomatic that anyone making an investment is interested in the past performance or past record of the product or endeavor in which the investment is to be made. When one is seeking to settle in his own mind the question as to whether he will be a Baptist or not, it would be well for him to examine carefully the issues which Baptists have faced. Whether these have been in the realm of theological concepts, moral issues, sociological ideals, relationships of the denomination to local government, or in missionary endeavor; Baptists have an outstanding record of achievement.

Why Be A Baptist?

By JOHN F. CARTER
Clarke College, Newton

I suggest four reasons why it is desirable to be a Baptist.

1. **Because of the Prerequisite for Membership in Baptist Churches.** The ones who compose a Baptist church are saved people. They did not come to be saved when and because they united with a Baptist church, but they became eligible to unite with a Baptist church when and because they were saved. In the New Testament order of things, it is after, and only after, a person has been saved that he is privileged to present himself as a candidate for membership in a church. The Lord Jesus instituted the church (Matthew 18:18) for saved people (Acts 2:47 ASV; 14:22-23), in order that "the Christian life of the members might be made more meaningful and more fruitful through their fellowship and cooperation with each other in the church."

2. **Because of the Center of Loyalty in Baptist Churches.** The Lord Jesus Christ, as His will is made known in the New Testament, is the object of loyalty in a Baptist church. Every member of such a church recognized Jesus as his risen, living Lord when he was saved (Romans 10:9); and loyalty to Him takes precedence over every other obligation. This determines the position of Baptist churches on all doctrinal matters, and in regard to the duties and activities of the churches, and as to the meaning of the ordinances and the method of administering or observing them. Baptists recognize the Bible as the God-given revelation to man, and particularly the New Testament as setting forth the life and work of Jesus and His directives to His people; and they feel that they are not at liberty to compromise those directives in order to cooperate with others who disregard them.

3. **Because of the Fellowship in Baptist Churches.** The members of a Baptist church enjoy perfect fellowship with each other as brethren and sisters in the Lord and as fellow servants in the labors that He has committed to them. Since each member experienced in regeneration the work of the Holy Spirit in himself, and since in consequence of that experience each one has exercised repentance toward God and faith toward the Lord Jesus Christ, and since each one may discern the will of his Lord as it is set forth in the Word of God, neither an individual member of a church nor the church as a body is required to be in submission to any other spiritual overlord. Baptist churches may have recognized leaders, but no rulers other than the Lord Jesus Christ.

4. **Because of the Objectives of Baptist Churches.** I understand these to be four:

- (1) The maintenance of public worship for its members and such others as can congenially join them in sincerity and truth.
- (2) The administering and the observance of the ordinances which the Lord has entrusted to His churches.
- (3) Mutual aid in Christian growth among the members.
- (4) Cooperation in the God-given task of extending the Spiritual Kingdom of God; that is, of winning people to faith in Christ.

Why Be A Baptist?

By JOHN W. GREEN, Pastor
First Church, Winona

Terence, Latin writer of the second century, B. C., once said: "I am a man and I count nothing human foreign to me." Being a Baptist I might well adapt his words to my own faith and life by saying: "I am a Baptist and I count nothing as being foreign to me." For this reason I have a ready (Continued on page 4)

What Baptists Believe

By ROBERT G. LEE, Pastor Emeritus
Bellevue Baptist Church, Memphis, Tenn.

This is a BAPTIST CHURCH. May this truth make us loyal to all that true Baptists believe, and honour our Baptist forefathers who, fearing not the wrath of man in the consciousness of God's presence, believing that all people have a right to approach God without any ecclesiastical or State interference, wrote history in blood before they wrote it in ink.

This Baptist church membership believes:
In the right of the individual, not close ecclesiastical rights;
In personal faith, not proxy faith;
In the priesthood of all believers, not the priesthood of a class;
In free grace, not sacramental grace;
In the direct approach to God, not the indirect;
In believer's baptism, not infant baptism;
In the voluntary principle, not the coercive principle, in religion;
In the unity, sufficiency and sole authority of Scripture

as the rule both in doctrine and polity;

In credible evidence of regeneration and conversion as prerequisite to church membership;

In immersion only, as answering to Christ's command of baptism and to the symbolic meaning of the ordinance;
IN THE ORDER OF THE ORDINANCES, BAPTISM, AND THE LORD'S SUPPER, as of divine appointment, as well as the ordinances themselves;

In the right of each member of the church to a voice in its government and discipline;

In each church, while holding fellowship with other churches, solely responsible to Jesus Christ;

In the freedom of the individual conscience, and the total independence of church and state;

We believe that in religion we have no priest but Christ; We believe that in sin there is no sacrifice but Calvary. We believe that in all things we have no authority but the Bible.

We believe in only one confessional and that confessional the "throne of grace."—Baptist New Mexican.

The Baptist Mission And Message To The World

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expressed in the Bible and to that which we are bound to conform in all matters relating to worship and Christian living. How shall we find out Christ's will for us? He has revealed it in His Holy Word. The Bible, and the Bible alone, is the rule of faith and practice for Baptists. To them the one standard by which all creeds and conduct and character must be tested, is the Word of God. They ask only one question concerning all religious faith and practice, and that question is, "What saith the Word of God?" Not traditions, nor customs, nor councils, nor confessions, nor ecclesiastical formularies, however venerable and pretentious, guide Baptists, but simply and solely the will of Christ as they find it revealed in the New Testament. Christ is our one foundation, and we are to build alone upon Him. He is our Prophet, Priest, and King, our one authoritative Teacher, our atoning, adequate Saviour, our Divine Lord and King. His word is our Court of last appeal, and His Command is to be faithfully obeyed, whatever may be the cost. The mighty preacher, the late Dr. B. H. Carroll, has thus stated it for us: "The New Testament is the law of Christianity. All the New Testament is the law of Christianity. The New Testament is all the law of Christianity. The New Testament always will be all the law of Christianity." Baptists hold that this law of Christianity is the unchangeable and only law of Christ's reign, and that whatever is not found in this law cannot be bound on the consciences of men; and that this law is a sacred deposit, an inviolable trust, which Christ's friends are ever faithfully to guard and perpetuate, wherever it may lead, and whatever may be the cost of trusteeship.

Baptist and Catholic

Just here it is seen that the Baptist message and the Roman Catholic message are the very antipodes of each other. The Roman Catholic message is sacerdotal, sacramentarian, and ecclesiastical. In its scheme of salvation it magnifies the church, the priest, and the sacraments. The Baptist message is individual, non-sacerdotal, non-sacramentarian, and non-ecclesiastical. Its teaching is that the one High Priest for sinful humanity has entered into the holy place for all, that the veil is forever rent in twain, that the mercy seat is uncovered and open to all, and that the humblest soul in all the world, if he be truly penitent, may enter with all boldness and cast himself upon Christ. Baptists are in conscience compelled to reject and oppose sacerdotalism that puts a priest between a soul and Christ; and sacramentarianism that makes external ordinances in themselves, vehicles of grace; and ecclesiasticism that puts a church between a sinner and salvation. We are, in all kindly candor, compelled to say that the Catholic doctrines of baptismal regeneration and transubstantiation are to the Baptist mind fundamentally subversive of the spiritual realities of the Gospel of Christ. Likewise, the Catholic conception of the church, thrusting all its complex and cumbersome machinery between the soul and God, prescribing beliefs, claiming to exercise the power of the keys, and to control the channels of grace—all such lording it over the consciences of men, is to the Baptist mind an insufferable tyranny in the realm of the soul, and tends to frustrate the grace of God, to destroy freedom of conscience, and thereby to hinder the coming of the Kingdom of God. Still further must Baptists say frankly but kindly that they find no authority in the New Testament for one man as the infallible head of an ecclesiastical organization. Peter evidently did not know that he was a Pope, nor did his fellow apostles know it. He was a fallible, married man; he did not appoint the successor to Judas; he associated with his fellow Christians. It will be recalled that Paul withstood Peter to his face. History will not let us forget that papal aggression began with Leo, about the middle of the fifth century, and culminated with Hildebrand, about the middle of the eleventh century, and reached its outstanding climax at the Vatican Council, in 1870, by the formal declaration of papal infallibility. That was one of the astonishing events in all history, when the Vatican Council, by majority vote, decreed the dogma of papal infallibility. It is

not to be wondered at that the excitement was at white heat, during the discussion of such dogmas, and especially when the final vote was announced. You will recall that in the midst of all the turmoil and tension of that excited assembly, Cardinal Manning stood on an elevated platform, holding in his hand the paper just passed, declaring for the infallibility of the pope, and shouted these words: "Let all the world go to bits, and we will reconstruct it on this paper." A Baptist smiles at such an announcement, but not in derision and scorn. Although the Baptist is the very antithesis of his Catholic neighbor, in Biblical conceptions and contentions, yet the Baptist will wholeheartedly insist that his Catholic neighbor must not be prevented from having his candles, and incense, and sanctus bell, and rosary, and whatever else he wishes in the expression of his worship and faith. A Baptist must, in conscience, at all times, and everywhere, plead for absolute religious liberty for his Catholic neighbor, and for every body else. But what is the Baptist answer to the contention of his Catholic neighbor for papal infallibility? Holding aloft a little book, the name of which is the New Testament, the Baptist shouts this cry: "Let all the world go to bits, and we will reconstruct it on the New Testament."

The Basic Baptist Principle

It matters vitally what we believe. Ideas rule the world. The world's conduct is molded by its beliefs. A religious denomination is molded by its ruling principles, just as a nation, and as an individual. That may well characterize the significance of Baptist. That sentence affirms the competency of the individual, under God, in matters of religion. That principle is the keystone truth of the Baptists.

By this principle is meant, not a competency of the individual in the sense of human self-sufficiency, but a competency, under God. Religion is a matter of personal relationship between the soul and God, and nothing extraneous may properly intrude here—no ecclesiastical nor civil order, no church, no ordinance, no sacrament, no preacher, no priest, may dare to stand between the individual soul and Christ. Out of this cardinal, bedrock principle, all our Baptist principles emerge.

When we turn to the New Testament, which is the law and guidebook for Christ's people, we find that supreme emphasis is everywhere put upon the principle of individualism. The individual is segregated from family, from church, from state, from society, from dearest earthly friends and institutions, and brought into direct, personal dealings with God. Everyone must give account of himself to God. There can be no sponsors or deputies or proxies in such vital matters. Each one must repent for himself, and believe for himself, and be baptized for himself, and answer to God for himself, both in time and in eternity. Quintus John Bunyan was true to the New Testament teachings when in his Pilgrim's Progress he made the entrance into the narrow way to heaven, a wicket gate so small that only one could go in at a time. In the Kingdom of God the individual is always the unit. The clarion call of John the Baptist is to be the individual: "Think not to say within yourselves, we have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." One man can no more repent and believe and obey Christ for another, than he can take another's place at God's judgment bar. Neither persons nor institutions, however dear and powerful, may dare to come between the individual soul and God. "There is one mediator between God and men, the man Christ Jesus." Let both the state and the church, let any institution, however dear, and any person, however near, stand aside, and let the individual soul have his own direct and personal access to God. One is our pontiff, and His name is Jesus. The undelimited sovereignty of Christ makes it forever impossible for His saving grace to be manipulated by any system of human mediation, whatsoever.

Religious Liberty

It follows, therefore, logically and inevitably, that every man has the right to worship God according to the dictates of his own conscience; and that no man, nor set of men, nor government, religious or civil, has the right to dictate how a person may worship God, and to punish him if he does not worship that way. The right of private judgment is the crown jewel of humanity. And for any person or institution to dare to come between the soul and God is a blasphemous impertinence and a defamation of the crown rights of the Son of God. Baptists regard as an enormity any attempt to constrain men by penalty or patronage, to this or that form of religious belief. What a frightful chapter has been written, the world around, by disregard of this lofty principle of freedom of conscience, and its inevitable corollary, the separation of church and state! John Bunyan was kept in jail for twelve long years, because he utterly rejected the claim of the state to forbid his preaching the Gospel of Christ. Yonder in Massachusetts, Henry Dunster, the first President of Harvard, and one of its chief helpers, was removed from the presidency, because he objected to infant baptism. Roger Williams was banished, John Clarke was put in prison, and Obadiah Holmes was publicly whipped on Boston Common; and all this, because they refused to stultify their consciences. In Connecticut, the lands of our Baptist people were confiscated and their goods sold, to build a meetinghouse and support a preacher of another denomination. In old Virginia, the battle for religious and civil liberty was long and grandly waged, and the final triumph recorded there was such as to write imperishable glory upon the name of Virginia forever. Fines and imprisonments and persecutions were everywhere in evidence in Virginia, for conscience' sake. On and on our Baptist forbears waged their unyielding battle for religious liberty, in Virginia, in the Carolinas, in Georgia, in Rhode Island, and Connecticut, and Massachusetts, and wherever else they lived and labored. They dared to be odd, to stand alone, to refuse to conform, though it cost them suffering and even life itself. They pleaded, and suffered, and kept on with their protests and remonstrances and memorials, until, thank God, forever, their contention was won, in these United States, and written into our country's Constitution, that church and state must, in this land, be forever separate and neither must ever trespass upon the distinctive functions of the other. Historic justice compels me to say that this was pre-eminently a Baptist achievement. Let me hasten to add that this achievement was not because Baptists were in-herently better than their neighbors—we would make no such arrogant claim—but because of their unwavering loyalty to the God-given principle of freedom of conscience. The impartial historian will ever agree with Mr. Bancroft, our American historian, when he says: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." And such historian will also agree with the noble champion of human rights, John Locke, who said: "The Baptists were the first propounders of absolute liberty, just and true liberty, equal and impartial liberty." And still again, will he agree with the eminent Judge Story, long a member of our Nation's Supreme Court, when he says: "In the code of laws established by the Baptists in Rhode Island, we read for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free, and that men should not be punished for worshipping God in the way they were persuaded that He requires."

Liberty Versus Toleration

Whitelaw Reid says that the greatest fact of modern history was the rise of the American nation: We must demur to such statement, and insist, instead, that the greatest act of modern history was the discovery of the idea of liberty, religious and civil, and that such discovery was made pre-eminently by the Baptists. Religious liberty is the nursing mother of all liberty. Without it all other forms of liberty must soon wither and die. The Baptists grasped this conception of liberty in its full-orbed glory, from the very beginning. Their contention has been, is now, and must ever be, that it is the God-given and in-



Most Precious Freedom

feasible right of every human being, to worship God or not, according to the dictates of his conscience; and, as long as he does not infringe upon the rights of others, he is to be held accountable to God alone, for all his religious beliefs and practices. And Baptists make this contention, not only for themselves, but as well, for all others—for Protestants and the Lord's Supper, neither as a means of salvation, but both figurative and commemorative. It is a vital Baptist principle that spiritual birth must precede church membership and these two ordinances.

Baptists hold the immemorial position that all true believers in Christ as their personal Saviour, are saved, having been born again; and this without the intervention of preacher, priest, ordinance, sacrament, or church. Therefore, we profoundly rejoice in our spiritual union with all who love the Lord Jesus Christ in sincerity and truth. We cherish them as our brothers in the saving grace of Christ, and heirs with us of life and immortality. We love their fellowship, and maintain that the spiritual union of all true believers in Christ is now, and will ever be, a blessed reality. This spiritual union does not depend on organizations, or forms, or ritual. It is deeper, higher, broader, and more stable than any and all organizations. Baptists joyfully cherish all these believers in Christ, as their brothers in the common salvation, whether they be found in a Protestant communion, or in a Catholic communion, or in any other communion, or in no communion.

Christian Love For All

Surely, surely, all right-thinking Christians, whatever their name and creed, must cherish in their hearts a deep and abiding Christian love for all their fellow-believers in Christ; and must most gratefully rejoice in all that they are doing for the salvation of the lost of earth; and for every token of honor that they bring to Him Who is Lord over all and blessed forevermore. This joyful and understanding fellowship of Christ's people is to be cherished and magnified in every wise and worthy way. Well does John Calvin remind us that disagreement among Christians may proceed without any violation of charity, and that there is no spiritual unity except in Christ, and no charity of which He is not the bond. Wisely and faithfully does Calvin go on to say that the chief point in preserving charity, is to maintain faith, sacred and entire. One thing must be clear to us all—there can be no real unity at the expense of the truth. Any unity, except in truth, would not only be fatal, but it would also be treachery to Christ. It behooves all Christians faithfully to inquire how they may come closer together. Shall they do so by reducing their beliefs to the minimum? Any union which is not based on the unreserved acceptance of the Lordship of Christ, falsifies itself, and should be promptly rejected by all serious minded men. That would indeed be very shallow and unworthy reasoning which advocates union by compromise, in the realm of spiritual truth. Its voice is the voice of Jacob, but its hands are the hands of Esau.

Truth, Freedom, Unity

Our Baptist message to our brethren of other communions may be stated in these three words—Truth, Freedom, Unity. Our first concern must ever be for truth. "Ye shall know the truth, and the truth shall make you free." Any other union is fictitious and must end in disaster. Let us ever hold

fast to our one source of authority in spiritual matters. It is not in a man, nor in a church, nor in personal desires and expediency. In the days of the ancient Judges, "Every man did that which was right in his own eyes." Jesus' word is, "If ye love me, ye will keep my commandments." The only possible road to real Christian union is by the way of the unreserved acceptance of the Lordship of Christ, as revealed in the Holy Scriptures. "One is your Master, even Christ, and all ye are brethren." The abiding word for us all is: "Whatsoever He saith unto you, do it."

The fact of our joyful Christian fellowship with Christ's people—which fact is ever to be wisely magnified by us all, does not mean that we are to play fast and loose with our Christian convictions. Indeed, the momentous days which are now upon us call mightily for renewed clarity of thoughts, and for deepening of convictions concerning the message and mission of all Christ's people. It is conviction that convinces. "There's untold power in him who knows a thing is of God's own willing, thought doubts may shroud in cloud the transient hour." "We cannot but speak the things which we have seen and heard." "If the foundations be destroyed, what can the righteous do?" "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" The place of the Christian pulpit and the Christian teacher is no proper place for a religious stammerer. We need a reincarnation of the John Bunyan spirit, through out all the Christian world today. He was long kept in jail, because of his fidelity to his Christian convictions. When he would put his conscience in shackles, he made the sublime reply: "I will stay in prison till the moss grows on my eyebrows... rather than make a slaughter-house of my conscience, or a butchery of my principles." That is the spirit for all God's people today.

Church and State

Let us hark back again to the great doctrine of Religious Liberty, and its inevitable corollary, the Separation of Church and State. I speak now this special word to our Baptist people of our United States of America. While we are lamenting the loss of religious liberty and other civil rights, in different sections of the world, it behooves us to open our eyes to insidious encroachments here in our own land. With a great price, our fathers purchased this great freedom which we now enjoy. Let us see to it that we do not forget it, nor allow anybody else to forget it. Over a great bridge is a tablet which reads: "This is what the bridge cost." Then follows the list of names of the workmen who lost their lives in the building of the bridge. We have no complete list of the many who suffered in this land that we might have the priceless boon of religious and political liberty. Their epoch-making service must not be forgotten. "Eternal vigilance is the price of liberty." In illustration of the subtle, but real encroachments upon liberty in America, call the recent agitation in connection with the National Congress, to include church employees in Federal Security pensions. To be sure, such proposal was defeated by church pressure, but let the ominous fact be remembered that it was also church pressure that introduced the question into Congress. Take again, the fact of the allocation of public funds to sectarian purposes. That question has long and often been in the public mind, in one form and another. Bills are proposed, in various states, again and again, for taxes to be appropriated for sectarian schools. If haply any of our Baptist people have, in an hour of weakness, been in any way enthralled by this encroachment let them speedily repent of such inconsistent course, and go and sin no more! Nothing in all the world is worth doing wrong for! Right at this point all our people need to be wide awake to danger, and faithful to principle, or results will badly plague us, later on. Once more, the frank declaration is here made that any trend or suggestion of the possible establishment of diplomatic relations between the United States and the Vatican would call forth an immediate and unyielding protest from uncounted millions of our American people. Our doctrine of religious liberty in America is for all our

people alike. The Pope is simply the honored head of the Roman Catholic Church, and the plea that his dominion over a few acres of ground, called the Vatican City, gives him the status of a temporal Sovereign, is essentially unreal. He has, in fact, no better title to receive governmental recognition from the United States than has the Archbishop of Canterbury, or the Moderator of the Presbyterian General Assembly of the United States, or the Presiding Bishop of the United Methodist Church of this country. We call God to witness that we do not wish to be petty and inconsistent and unchristian in our frank reference to this matter. But we do wish to be consistent and faithful to priceless principles, profoundly believing that these principles are of indispensable value, alike to Baptists, to Protestants of every name, to Catholics, to Jews, to Quakers, to everybody in our land.

If, forsooth, the charge is sometimes made that our Baptist people are "exclusive" and "intolerant," and "illiberal," let the answer be modestly repeated that, for the very religious liberty which our cherished brethren of all communions enjoy, they are, most of all, indebted to the Baptists. Surely this charge of intolerance and exclusiveness and illiberality is made without considered thought. Are our Baptist people exclusive and intolerant and illiberal, when the very foundation of their church policy is liberty, not only for themselves, but alike for everybody else? In all their unwavering advocacy of soul-freedom, in its completest measure, and of the destiny-determining principle of the Separation of Church and State, our Baptist people do not have a fleck or stain upon the fair page of their history.

A Mighty Heritage

What of our Baptist Message and Mission for the world of today? Is our message any longer needed, and will we be true to our heaven-appointed mission? It is an hour when we should look both backward and forward. The present is inexorably bound with both the past and the future. A mighty heritage now is ours, because of the great names and deeds of our Baptist forbears. There is John Bunyan, the immortal allegorist; and John Howard, the noble philanthropist; and John Foster, the brilliant essayist; and John Clifford, the mighty defender of men's rights; and Alexander MacLaren, the peerless Bible expositor; and Charles Haddon Spurgeon, the most glorious Gospel preacher, perhaps, since Paul. And there are our world-famed missionaries, the story of whose great deeds must forever thrill our hearts. And there were our great teachers like Boyce and Broadus and Mullins and Strong and Robertson. There was Roger Williams, the outstanding apostle of religious liberty, for America and for the whole world. And there were great editorial voices sounded out in behalf of our Baptist World fellowship, like Prestridge and Pitt and others. There were B. H. Carroll, the Pauline preacher, and J. B. Gambrell, the same philosopher, and R. C. Buckner, the wonderful friend of orphan children. There was John Hope, whose name and noble service enhance the glory of the fair City of Atlanta and the whole country. And there was Booker T. Washington, the world famed teacher and leader in the uplift of his whole race. As we call to mind all these noble dead, and many others of our immortal forbears, our hearts paraphrase the cry of Wadsworth: "Million! thou shouldst be living at this hour—England hath need of thee."

A World View

This incomparably fateful hour in the life of the world calls for the dedication of our all for the furtherance of Christ's Kingdom throughout every nook and corner of this earth. Our task is nothing less than the evangelization of the whole world, and to bring it into obedience to Christ. Christianity cannot yield its claim to supremacy, everywhere, nor will it consent to enroll Christ in any Pantheon, anywhere. Christ must be Lord of all, or He will not be Lord at all. There are not two Saviours but one, and hence Christ's holy religion must be exclusive and adapted to all mankind. Paul states this vast truth in his sermon to the philosophers (Continued on page 7)